

7-17-1967

Evangelical Visitor - July 17, 1967 Vol. LXXX. No. 15.J.N. Hostetter
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Evangelical VISITOR

July 17, 1967

Goal for

1967 - 1968

General Conference

Year

PERSONAL EVANGELISM

Theme

for

General Conference

1968

CHRISTIAN NURTURE

A sense of redundancy strikes one: *a year of evangelism.*

Just what is the church's mission? What has the church been doing? Does the theme admit to other priorities? Hesitatingly we accept the goal; "a year of evangelism." The idea jabs a bit, calls for an evaluation of what we have been doing. Churches have a tendency to expend energy over insignificant detail. Denominations do not bog down at the same point. But, most churches hit a snag that slows or stalemates progress in evangelism.

Two or three week revival meetings have gone. After all, this method lived two to three generations. This was good considering how quickly some methods in church life come and go. What killed the "old-fashioned revival meeting?" It did not die because of having served no good purpose. Many of today's older church members date their conversion in a revival meeting. There was a day when unsaved people attended revival meetings. Our Church and other churches had sinners in the audience. This has changed. The church has dropped far down the list as a place to go in the average community. In fact, so many activities go on in most areas that *one night for the church* is becoming increasingly difficult to arrange.

The thing we must remember: apart from God, within man is a vacuum. God alone can fill this emptiness. This writing need not comment on the restlessness of today's world. The hippies, the beatniks, the LSD'ers, and you name them, merely indicate an intensive search for something.

Probably the cause that dealt revival meetings a serious, if not a mortal blow, was their seasonal nature. The emphasis; this was the time God would call and failure to respond in this two week period, harvest-time, was tantamount to rejection for another year; localized the call of God too sharply and not infrequently led to hi-pressure methods in evangelism.

This is a year for evangelism. A very worthwhile goal. Personal spiritual vigor and vitality are a must for this to be a good year. Personal evangelism places the responsibility right where it belongs, with each individual Christian.

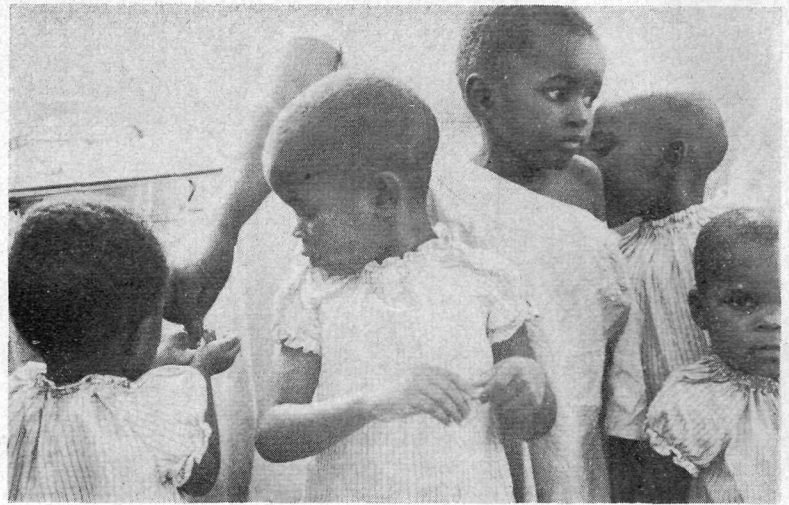
Lord, make it a good and fruitful year. Amen

JNH

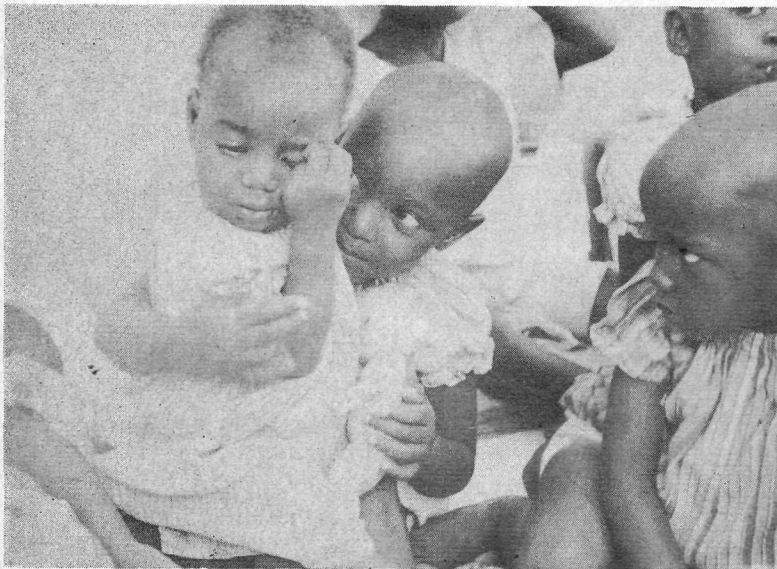
NEW

What is new? With the Lord's help, a Pediatrics Ward at Mtshabezi Mission

Hospital. The need for such an addition is tremendous. The hospital presently has 88 beds, while in 1966 the average number of inpatients per day was 130. This ward will not only relieve the overcrowded situation, it will also make possible the practice of much more desirable hospital procedure. The mingling of children and adults in a common ward will be eliminated, as well as the provision of much needed isolation facilities. The building which is planned will provide eight separate rooms, to be used both for isolation and minor surgery. In addition, the ward itself will accommodate 36 patients.



Staff nurse dispensing pills. Do you remember Jesus' word in Matthew 18:10?



One little one comforts another at Mtshabezi Hospital. Note floor bed and crowded condition.

As announced at Conference, *the WMPC has accepted the construction of this ward, and the Junior Prayer Band its furnishings*, as their project for the present Conference year. As you pray and contribute of your finances, you will enable us to complete still another successful project for the Glory of God.

Velma H. Martin
Sec., WMPC.

COMMISSIONS — continued from page eight

If you were a young person from Atlantic Conference you could attend the Youth Retreat at Roxbury, July 14-16. Theme: "Is Your Christianity for Real?" Speakers: Youth Director Walter Winger; and Gospel Light Publications Representative, Mrs. Carmen Funkhouser. Music: Messiah's Men. The Program: A Study Concerning Prejudice, plus many stimulating activities.

* * * * *

(The Pacific Conference Commissioner, Curtis Byer, was unable to attend General Conference. The following information was taken from his letter to the Youth Director, Walter Winger.)

Our Bible Quiz is coming along in fine shape. We are using the Conference Team approach . . . and we have quizzers from 5 churches competing. At the end of elimination contests the 5 highest scorers, regardless of congregation, will become the Pacific Conference team.

We had a good youth meeting sponsored by the conference COY, holding it as a post-Sunday night service. We used folk-singing groups (plenty of guitars), Doyle Book led the singspiration and Gordon Engle was MC. We had a fine turnout and had an excellent response.

All camping was centralized this year under a camping committee. They are doing good planning and things look good at this point. They are crusading to get pastors and wives to some camp in a staff capacity. Messiah has promised to send a music group.

We have been plugging the summer service program hard this year. We hope that someone from here makes it this year. We have a dandy group of youth this year—some real excellent Christian leadership in the bud.

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NEARLY four decades ago, the esteemed British Bible Scholar, H. Wheeler Robinson wrote,

"If we ask what is the most characteristic and comprehensive work of the Holy Spirit according to the New Testament, there can be little doubt that we should answer in one word 'fellowship.'"

(*The Christian Experience of the Holy Spirit*, p. 141)

Neither the English word "fellowship" nor the much better German word "Gemeinschaft," however, is capable of communicating clearly all that is meant by the word *koinonia* which is used in our Greek New Testament. Here it meant a depth of relationship involving a high degree of mutual commitment, participation, sharing, and solidarity which is seldom found in the church of today.

The phrase "the *koinonia* of the Holy Spirit" which is the theme of our message appears in exactly this form only once in the New Testament, namely, in the familiar Pauline benediction in II Corinthians 13:14:

"The grace of the Lord Jesus Christ and the love of God, and the fellowship of the Holy Spirit be with you all."

This text, though we have heard it hundreds of times, does not tell us a great deal either about the nature of this *koinonia* nor about the identity of the Holy Spirit, except that these are intimately and inextricably related to the grace of our Lord Jesus Christ and to the love of God our Father.

To the Christians of Philippi, Paul wrote using a similar phrase,

"If there be any encouragement in Christ, any incentive of love, any participation (*koinonia*) in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord, and of one mind."

In either of these passages, it would be possible to understand that they may refer (1) to fellowship with the Holy Spirit, or (2) to fellowship with one another because of the presence and creative power of the Holy Spirit in the human community. Henrikus Berkhof, a distinguished professor of the University of Leiden, is right, I believe, when he observes that we need not choose in these passages between the vertical and the horizontal dimensions of *koinonia*. Here, as is so often the case in the New Testament, "ambiguity is a sign of multi-dimensionality" that is, a mark of the many-sidedness of a truth or reality. The New Testament understanding of this fellowship of the Holy Spirit is precisely that it involves both the Holy Spirit and the community of men.

It sees this fellowship, which we call the church, as created by the Holy Spirit through the historical work of Jesus Christ in His life, death, and resurrection. This reality is expressed in a community of historically visible persons among whom God is really present and active through His Spirit.

This is the historical phenomenon of which we read in Acts 2 in the account of Pentecost when it is said of the early Christians that "They were all filled with the Holy Spirit." (Acts 2:4). Later it is said of the growing circle of those who through them were converted to Jesus Christ, that "they continued in the apostles' teaching and in the fellowship, and in the breaking of bread, and in the prayers" (Acts 2:42). This visible historical reality is not only a new beginning in the life of the people of God in

The Fellowship of the Holy Spirit

Dr. Erland Waltner

Keynote address to the eighth Mennonite World Conference convening in Amsterdam, Holland, July 23-30, 1967. Dr. Waltner, president of Mennonite Biblical Seminary, Elkhart, Ind., serves as president of the World Conference.

the world but is for Christians the touchstone of all subsequent fellowship which claims to be in continuity with early Christianity.

Both in Philippians 2, and in Acts 2, the reference to the *koinonia* of the Spirit is linked with the idea of unity. It is, therefore, appropriate that we observe also Ephesians 4:1-6, where we are enjoined to walk "with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace," since "there is one body and one Spirit . . . one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all, and in all."

We ask, however, who is this Holy Spirit? Who is this One of whom we speak so profusely at this conference? We may reply quickly in the language of traditional theology that He is "the third person of the trinity," yet volumes cannot express adequately what this means. Neither is this our basic theme this evening. More recent interpretations of the identity of the Holy Spirit, while maintaining the trinitarian understanding and distinctions, nevertheless tend to emphasize the unity of God. To speak of the Holy Spirit it is said is to speak of *God as Spirit*. The term "Spirit" which originally means "breath" or "wind," biblically comes to signify vitality, power, and activity. F. W. Dillstone thus defines the Holy Spirit very simply as "God in action in human life." Alan Richardson says with equal simplicity "God's Spirit is God acting."

From the New Testament perspective the Holy Spirit is always seen in relationship to Jesus Christ and thus after His death remains inseparable from the resurrected and exalted Christ. The Spirit as sent forth from Christ is therefore also to be understood as the vitality, power, and activity of the living Christ as he dwells and works in and through men in the world. Karl Barth thus says that the Spirit is "no other than the presence and action of Jesus Christ Himself: His stretched-out arm; He himself in the power of His resurrection."

As through several years we have planned for this conference, prepared for it, and prayed for it, our concern has been less with the theological definition of the Holy Spirit and more with the experience of the fellowship of the Spirit during these days. Beyond an experience of the Spirit, even in the most positive sense, however, we are concerned about being led by the Holy Spirit and becoming obedient to Him as He becomes for us light and power to do the will of God in the service of His kingdom. A declared purpose of this conference according to our constitution is "under the leadership of the Holy Spirit, to deepen faith and hope and love, and to stimulate and aid the church in its ministry to the world; that is in greater

obedience to the Lord Jesus Christ, and in the promotion of His kingdom in the world." Probably the greatest tragedy which could occur in these days is that we would speak thousands of words concerning the witness of the Holy Spirit yet would ourselves corporately and individually avoid His own eager work in us and in our churches and in our world-wide brotherhood.

By looking at the church in the New Testament, however, we may see certain characteristics of the fellowship of the Holy Spirit which we too, by the grace of God, may experience and manifest.

Vitality and Power

The *koinonia* of the Spirit in the New Testament was a fellowship marked by vitality and power. The work of the Holy Spirit throughout scripture is life-giving, light-giving, and energizing. Creation and regeneration are fundamental expressions of the work of the Spirit in the world. The Holy Spirit creates. He gives light and life (2 Cor. 3:6). As Jesus said to Nicodemus, the new life without which no man will see the kingdom comes as a work of the Spirit. Likewise the creation of the church as "the new Israel" which marks the dawn of a new day, finds its focal beginning in the Pentecost experience.

Today there is much talk of the need for renewal in the church throughout the world. Formulas for renewal are many and varied. We too at this conference are concerned about this renewal. Let us be clear however, that renewal comes to men and communities ultimately only as the work of the Renewer, the Holy Spirit, who is God acting in the creation of new men and new communities. Renewal ultimately is not the result of what men do so much as it is of what God's Holy Spirit does. Men may resist the Spirit, quench the Spirit, or even blaspheme the Spirit, but they can never manipulate or control the Spirit in a way which brings about the kind of change which they may be seeking. What men can do, however, is to pray and in obedience to permit the Holy Spirit to do His Own work of revitalizing and re-energizing the church of Jesus Christ, and make it once again the community of life and power.

Unity and Diversity

Moreover, the *koinonia* of the Spirit is a fellowship of unity embracing and employing diversity.

Paul in I Corinthians affirms

"Now there are varieties of gifts but the same Spirit, and there are varieties of service, but the same Lord, and there are varieties of working, but it is the same God who inspires them all in everyone. To each is given the manifestation of the Spirit for the common good" (I Cor. 12:4-7).

Likewise, Ephesians 4, speaks of the "unity of the Spirit in the bond of peace" and then goes on to speak of the diversity of gifts which have been entrusted to the church so that it may be equipped to fulfill its one ministry in the world. (Eph. 4:11,12). This unity is therefore no uniformity but the Spirit gives individuality to members in the plurality of gifts and functions (Werner Weisner).

Precisely this unity which embraces and employs diversity is of great significance for the church and for the world today, also for us in this Mennonite World Conference. Where both church and world suffer deeply from brokenness and division, it is important to see that where the Holy Spirit dwells and controls, both unity and diversity are found side by side and in dynamic and harmonious relationship to each other.

This reality is superbly described in Ephesians 2:11-22, where we are told of how two bitterly opposing groups, the Jews and the Gentiles, were brought together in reconciliation into one new body, the middle wall of hostility having been broken down through the blood of Christ. He became their "peace" (Eph. 2:14) so that together they might be "the dwelling place of God in the Spirit." (Eph. 2:22).

An equally explicit description of this reconciling work of the Spirit is given in Acts 15 where at the Jerusalem conference opposing and contentious elements within the congregation came to a resolution of conflict which, according to the record, "seemed good" to them and to the Holy Spirit (Acts 15:28).

Moreover, far beyond being able to tolerate each other as persons coming from vastly different backgrounds, they become aware of a deep sense of sharing together the new life which was theirs in Jesus Christ.

The fact that the diversity and not only the unity is a gift of the Spirit means that such diversity among individuals who make up the body of Christ is not only to be accepted. It is rather to be welcomed with joy and developed and used in the fellowship for the edification and enrichment of the whole community.

Witness and Service

Moreover, the *koinonia* of the Spirit is a fellowship of witness and service, of mission and ministry. Bishop Leslie Newbigin has provocatively and properly said, "There is really no participation (*koinonia*) in Christ without participation in the mission of Christ." The work of the Holy Spirit in us and among us is not only to reconcile but it is also to motivate, to equip and to mobilize for witness and service. As Hendrik Kramer puts it, "The Holy Spirit is the baptizer of the church into witness-bearing." (*Theology of the Laity*, p. 132).

Whatever else we may observe about the fellowship of the Spirit in the New Testament, it is clear that the early church was "a witnessing community." (Suzanne de Dietrich). As portrayed in the book of Acts, this included a spontaneous and contagious evangelistic thrust, both in the local community (Jerusalem), in the neighboring community (Samaria), and to the uttermost parts of the earth (Corinth, Rome). The good news of salvation through Jesus Christ was spread boldly by word of mouth by persons who said "we cannot but speak of the things that we have heard and seen." (Acts 4:20). But the effectiveness of this witness can be understood only as we recognize that this was but the expression of a fully-dedicated life. To witness by one's word came to mean to be willing to die for one's faith. Thus the witness and the martyr became one.

The eager telling of "the good news" was but one facet of the church's ministry. Another was *diakonia*, the common term for humble loving service to meet the need of a fellow human being. The fellowship of the Holy Spirit came to be a ministering community doing good to men in need, such as the lame man at the gate of the temple. Far from being motivated for service by an imposed code of duty, or to gain some commonly desired reward, men filled with the Holy Spirit were persons driven by *agape* which is nothing other than God's love "poured into our hearts through the Holy Spirit which he has given us" (Romans 5:5). The Spirit-filled community in the presence of human need for God's action, be this physical or spiritual, personal or social, individual or corporate, declares "the

love of Christ leaves us no choice" (2 Cor. 5:14, NEB). Love born of the Holy Spirit, becomes concern in action, ministering "in the name of Christ," feeding the hungry, clothing the naked, healing the sick, releasing the captives.

When Jesus began his Nazareth ministry, according to Luke, this was shaped by the word of the prophet,

"The Spirit of the Lord is upon me, He has anointed me to preach good news to the poor; he has sent me to proclaim release to the captives and recovering of sight to the blind; to set at liberty them that are oppressed; to proclaim the acceptable year of the Lord" (Luke 4:18-19).

The fellowship of the Holy Spirit has no clearer model for witnessing and ministering than this. To remain in spiritual continuity with the fellowship of the early church and with the ministry of Jesus, the Mennonite brotherhood in the world today must take with utmost seriousness its commission both to evangelize and to serve the whole need of man "in the name of Christ." At a time when Christian groups are inclined to separate over the relative emphasis given to evangelism and social ministries, it is of utmost importance that we recognize that the fellowship of the Holy Spirit embraces both dimensions and that to neglect either is to become unfaithful to the ministry of Jesus Christ through His Spirit.

Freedom and Order

Again, the *koinonia* of the Holy Spirit is a fellowship of both freedom and order. It embraces both liberty and obedience, loosing and binding, emancipation and discipline.

The Gospel writer, John, observes that the Holy Spirit in His work is totally unpredictable and that he thus cannot be manipulated or controlled. Like the wind, He blows where He wills (John 3:8). Likewise Paul writes, "Where the Spirit of the Lord is, there is freedom" (2 Cor. 4:17). In a world in which men are often bound by traditions, by legalism, and by their own sinful habits, it is of great importance that we recognize that the Holy Spirit makes men free. This is one dimension.

The other dimension, however, is that the Holy Spirit is also the author of order. In fact as Eduard Schweizer puts it, church order is also a manifestation of the Spirit (*Church Order in the New Testament*, p. 194 ff.). This is already implicit in the doctrine of charismatic gifts, in the appointment of the seven in Acts 6, and in the development of ordered ministries as described in the Lukan and Pauline writings. Paul needs to remind the Corinthians that God is not a God of confusion but a God of peace. (1 Cor. 14:33), and that this peace calls for having things "done decently and in order" (1 Cor. 14:40). The community of the Holy Spirit is by no means a community of chaos.

We begin to see then that it is precisely in the *koinonia* of the Holy Spirit that freedom and order come to be seen in proper relationship to each other. The freedom of the Spirit which the New Testament talks about is the freedom to serve one another in love (1 Peter 2:16). While the Holy Spirit makes men free from sin and the law as well as from tradition or from the world, it nevertheless binds them to a community life which is controlled by divine love and which is expressed in the service of God and men.

In this sense the freedom of the Spirit is completely congruous with the concept of discipleship and discipline. The discipline, however, is the discipline of the Holy Spirit, a discipline of redemptive love, motivating, mobilizing, and

energizing the Christian and his community in his witness and service.

As Harold S. Bender, the former president of the Mennonite World Conference has pointed out, however, there are two great dangers which threaten the full development of the potential of fellowship and brotherhood and its proper expression in the life of the church. The one is individualism, the other institutionalism. (*These Are My People*, p. 52). Individualism arises out of an undue emphasis upon the freedom of the Spirit. Institutionalism arises out of an undue attempt to order, organize, and control the life of the community. Only as the community remains humbly open to the presence and obedient to the leading of the Holy Spirit can it avoid these perils and pitfalls. As a Mennonite brotherhood we have not escaped completely either one of these distortions of *koinonia*. We must ever be on our guard not only against the one or the other of these dangers, but against both.

Conclusion

To be in reality the *koinonia* of the Holy Spirit, then, means to have vitality and power, unity and diversity, witness and service, freedom and obedience.

Of the church in the book of Acts it is said again and again that "they were all filled with the Holy Spirit" (Acts 2:4, 4:32). The emphasis is on the "all." This was new at Pentecost that the gift of the Spirit was not the possession of an individual or of a few, but that He was in a profound sense the possession of the whole community. It was the whole body of believers which constituted the habitation of God in the Spirit.

But what does it mean to be "filled" by the Spirit? Myron Augsburger suggests, "The term 'filled' could be translated 'possessed.'" The meaning of this must be that the whole being of each person as well as the whole of the relationship within the community become the dwelling and the vehicle of the Spirit so that God can live in men and control them and work through them. It means that "the Lordship of Christ" through the Spirit becomes reality in full obedience in personal living and in community.

How does this happen? George W. Richards once put it this way, "We cannot fill ourselves with the Spirit; we can only put ourselves in the way of being filled by Him. If one desires to be filled with pure air, he goes to the fields, to the hilltops, the mountains, breathes deeply, and is filled with invigorating draughts of ozone. He cannot create the air but he puts himself in the way of being filled with it." (*Interpretation*, January 1950, p. 38).

To put ourselves in the way of being filled by the Spirit, we need not travel anywhere. We who have traveled many thousands of miles need not have come to Amsterdam for this nor need we now leave Amsterdam to experience this. We have but to recognize that wherever men are, there God is also, and wherever God is, there the Spirit is present and ready to manifest Himself and to work. We have but to open our minds and hearts to Him in repentant and obedient faith. We must ask. To ask means to pray. Jesus said that if we who are evil know how to give good gifts to our children, how much more will the Father give the Holy Spirit to those who ask him (Luke 11:13).

We have prayed and God's Spirit is here. Even now we may experience His creating, regenerating, reconciling, illuminating, energizing, and disciplining power if we will but let Him have His way.

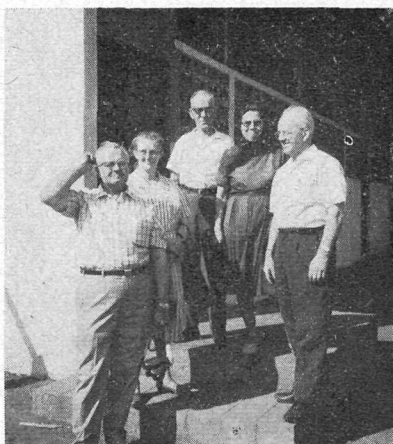
"He that hath ears to hear, let him hear what the Spirit says to the Churches." (Rev. 3:22).

A Look at Nicaragua

The party for this visit to Nicaragua was composed of the Director of Missions, Rev. Jack Yost of Berwick, Pa., an evangelist who has fellowshipped closely with Brethren in Christ people and held meetings in a number of our churches, and Brother and Sister Ray Gible, Antrim Church, who operate a potato chip and candy plant under the number of "Nibble with Gible."

(The Executive Secretary)

In front of the general purpose building at Esquipulas: the Gibbles, the Wolgemuths, and Brother Hostetter. (Jack Yost took the picture).



From the Wolgemuths

We were so happy to welcome Brother Henry Hostetter and the three other visitors—all from Pennsylvania.

WEATHER: Usually the rains begin early May but all this month we have had but a few sprinkles. But Esquipulas is to have WATER! Workers are very busy digging ditches and laying pipes for water. They tell us before September every house will have water. Great News! The water tank is up; the well dug and tested. For this development we are surely grateful.

CLINIC: We are so happy to have Dr. Eduardo Aragon, M.D., also President of the Evangelical Radio Station to serve in our monthly clinic. The people seem to appreciate this service and our building adapts itself for the purpose of consultation and dispensing of medicine.

PRAY for one of our Catholic neighbors who has said that *our explaining of the Scripture is medicine to her heart* [Let us thank God anew for His blessed Scriptures



Left: Some of their helpers: Benjamin Cortez, preacher, Sunday a.m.; Miriada Miranda, S. S. teacher; Oscar Dias—lives in the home of Lola. Writing of the problem of national workers, Brother Hostetter says: "At the moment they have some fairly satisfactory staff. However, all of them are other-church related and can therefore hardly give priority to working with the Wolgemuths." Right: WATER FOR ESQUIPULAS! Digging trenches for pipes—for water for all by September.



Sunday School at Shick. Now is the high tide for the salvation of these children. The need is for more workers—missionary and national! The primary need is not money but workers filled with the Spirit and the love of God. *Pray ye therefore . . . and obey!*

and determine to share them more freely with others! Page Ed.] A MOTHER'S DAY for Shick was announced through the children for just one week ahead. To our surprise there were 21 mothers present; total attendance was 150; except at Christmas it had never been over 100 before! But our problem at Shick—and something to pray about—is where to go when it rains.

The mothers at Esquipulas and at Shick were very happy to receive the aprons sent from various sisters in the States. ▶



An irrigation system on a farm near Esquipulas—under study by two former Pennsylvania farmers.

Reflections at Shick

Jack Yost

Standing while the service was being conducted, my mind caught up with my body. We had left the Wolgemuth home for Shick, a small suburb approximately seven miles from Managua, Nicaragua. Part of the road was dirt, with dust so thick that it simply rolled off the car at times. Several youngsters were picked up on the way and also Mr. Manuel Cajina, a barber who was to take part in the service. With thirteen in the Wolgemuths' jeep Wagoneer, we had a little feeling of how sardines must be packed in a can. As we journeyed I learned much about how to

drive a car in Nicaragua. There is almost no regard for stop signs and much reliance on the horn!

Finally we approached a small slab board type house and we learned that it was in the back yard to that house that we were to have our open-air worship service. We all busied ourselves unloading chairs and setting up planks on stone blocks for benches. The back yard was approximately 90 x 30 feet, barbed wire and cactus interwoven for a fence, with only one exit. I had noticed that most of the homes in the area were of the same structure, approximately 12 x 15 feet in size, with tile or grass type roofs and dirt floors.

Two pigs were rooting in the yard and a chicken wandered by occasionally.

The service was soon underway; and the familiar strains of "Now I Belong to Jesus" filled the back yard as Mr. Cajina played his guitar and sang a solo. As the song service continued, I must say I don't think I have ever heard youngsters sing so loudly as they did that day! Many came straggling in barefoot and others stood outside the fence looking on. The Sunday School lesson was given on a flannelgraph board by Daisy Molina and then we had prayer. Mr. Cajina gave the afternoon message taken from John 8:20-41. Although we could not understand all of his message we could feel the concern he had and could sense the Spirit of God working. Mr. Cajina had a very neat appearance and gave a dignified presentation of the Word. Now and then the Wolgemuths would have to rebuke or discipline children as they were prone to talk and whisper.

An invitation to accept Christ was given at the close of the message. Before dismissing the service, each of us was called on to give a testimony. In appreciation of the testimonies given, the people would hold up their hands as expression of joy.

The congregation was made up almost entirely of children, and as they left each received a Christmas card. They were greatly appreciated, and you could see several little fellows trying to hide theirs under their shirts in order to get another card! I asked myself how many children in America would consider a simple picture from an old Christmas card a sought after gift. Their poverty, oppression, and spiritual need was so obvious. Certainly the Lord sees all this and will bless the Wolgemuths and the work of the Brethren in Christ Church in Nicaragua.

INDIA



Arrival at Barah village, 10 miles west of Saharsa, to distribute clothing bundles—with literature. Good attention was given to gospel singing and witness before the distribution.

July 17, 1967

Literature on the Move in India

The Story must be told; the hour is late!

Part I — IT GOES OUT WITH RELIEF BUNDLES



Everyone would gladly accept a bundle; but there must be only one to a family and only to the most needy families. A smile expresses a bit of the gratitude that was shown.

Christian women at Barjora and Saharsa, in the latter part of 1966, prepared 66 bundles of clothing in cooperation with MCSFI (Mennonite Christian Service Fellowship of India—the counterpart of MCC). In the early part of this year these bundles were distributed in five or six different villages.

[Does it not stir your heart to note that the abundance of their joy and satisfaction in Christ amid their deep poverty abounded to such liberality? Cp. II Cor. 8:1,2]

With each bundle a packet of literature was given. Other eager hands were extended and received tracts and free booklets of Scripture quotations. On several occasions the supply taken was completely exhausted before leaving the village, or in other villages passed on the way home.

Erma Hare, Saharsa Literature Center (Other PARTS to follow)



A new frock donned over an old rag. Not a good fit but who cares?

INDIA: We have just enjoyed the visit of Bob and Winnie Worman. They were a great help and encouragement to us. Bob did 5 surgical cases while here. They had the advantage of living for three months in India with intellectual Indians who could discuss conditions objectively and intelligently—and they were in India during the recent election. This gave them an insight into India not often gained by tourists; also their own missionary experience added another dimension and so we sought their advice. They were very interested and expressed a concern often not felt by the average visitor. We certainly appreciated their concern and interest. Anna Jean Mann, Madhipura Christian Hospital

(The regional members of the Commission on Youth gave terse, one-minute reports of their area activities at the recent General Conference. This information should prove both interesting and helpful to readers involved in youth programming. . . . Page Ed.)

Right after Conference last year Canadian teens attended the youth camp which is part of the annual camp meeting. They were featured in the Saturday afternoon Christian Ed. program.

A few weeks later Teenagers piled on the bus for Teen Camp at Camp Kahquah in the beautiful lake country of Ontario. Learn more about this from one of last year's campers!

The older young people enjoyed the Senior Youth Retreat at the same place over the Labor Day weekend.

School days found local Christ's Crusaders units planning and having programs, socials and happenings. Compass for Crusaders provided many stimulating ideas. New filmstrips from the Youth Commission proved helpful.

And then began the Bible Quiz buildup, with N.C.C. again coming up with the Conference team. Three weeks ago two teams from Pennsylvania drove to Canada for a weekend of quizzing.

The newest thing in Canada is an inter-church softball league, with promise of many happy encounters.

It's been a good year, but with good leadership, hard working CCs, and the blessing of God, the months ahead look even better!

* * * * *

Allegheny Commission on Youth has re-organized for a more effective ministry. John Schock, Roger Witter, Harry Bert with Paul Snyder, the General Conference representative, are determined to help our youth be winners with Christ.

Air Hill, Five Forks, Mt. Rock, Mt. Tabor and New Guilford churches participated in the National Quiz program. Air Hill emerged as the Allegheny representative at General Conference. Did you know Allegheny Conference has been three time winner of the national finals out of ten quizzing years?

There are five opportunities for social and spiritual retreats at summer teen conferences, the Allegheny Conference Youth Retreat, the Seven Churches, the Western, the Central retreats at Roxbury Campgrounds, and Allegheny youth cooperating with Kenbrook.

Our prayer is that our youth today may be giants for the Lord Jesus Christ.

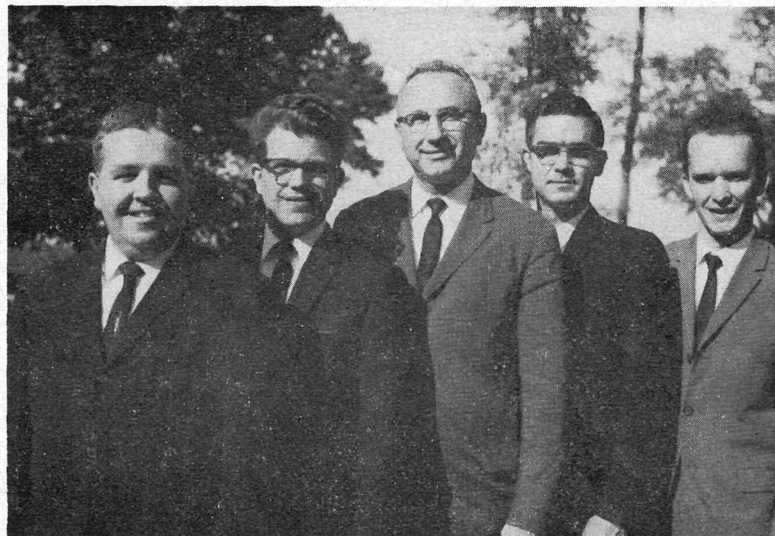
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The outstanding events of this past year directed by the *Central Conference* Commission on Youth were the two camps held at beautiful Camp Lakeview near Goodrich, Michigan.

The Junior Camp for both boys and girls in grades 5-7 was held July 18-23. Senior Camp followed from July 23-30 for all youth in grade 8 through the teens. A total of 184 young people had the opportunity to enjoy the facilities of our Central Conference Camp in these 13 great days.

Activities during camp were numerous including classes in Bible, music and crafts. There was considerable time for recreation. Swimming, boating, hiking, softball, volley ball and baseball were among the sports in which the youth participated. Challenging services in the chapel, a delightful service by the campfire and a Galilean service conducted on the lake all added to the camping experience.

We know our labor has not been in vain in the Lord. The Holy Spirit manifested His power among us as was



Left to right: Clarence Brubaker, (Central) John Arthur Brubaker, (Atlantic) Paul Snyder, (Allegheny) Ethan Gramm, (Midwest) Paul Hostetler, (Canadian).

indicated by approximately 45 youth who sought spiritual help publicly during both camps.

* * * * *

The *Midwest Youth Commission* has been active in three main areas: 1) The regional youth camp; 2) Bible Quiz; and 3) Junior Camp.

The Junior Camp—a one day camp held on Friday of Camp Meeting was a new venture in 1966. We plan to make it an annual part of our program.

The Bible Quiz program, of course, is part of the National Quiz program of our Church. Because of our scattered churches we try to move the regional playoffs from state to state giving all a chance for travel.

The biggest thrust is our four day youth camp at Camp King Solomon near Abilene, Kansas. Our attendance is in the upper 80's. We try each year to use some of our church leaders, such as Youth Director, Walter Winger for this year's camp. However, next year we will have Rev. Jim Groen, Executive Director of Denver Youth for Christ.

Because of volunteer help and supplies we have been able to keep the camp fee to a nominal \$9.50. This year we are establishing a fund to help those who need it in order to come to camp.

Kansas may be hot in August but we still have a lot of inspiration and fun.

* * * * *

If you were a young person from *Atlantic Conference* this past year you could have been 1 of 200 who attended "The Last Party of the Year," on New Year's Eve. You would have seen the challenging film "Riding the Pulpit." You would have joined in great singing, participated in games, enjoyed folk music and good food. You would have been impressed by the Communion Service at midnight and the call to dedication for the New Year.

If you were a young person from Atlantic Conference you could have participated in one of the quiz teams.

(Continued on page two)

When Christians Disagree!

Janet W. Neidhardt

It seems to me that when Christians disagree on an issue, they ought to do so in a spirit consistent with the faith they profess.

The following letter to a magazine and a Christian columnist reflects attitudes that too often emerge when one Christian disagrees with another:

Dear Editor:

How could you print such an article as "Sunday Sports: Pro and Con," and still claim to be an evangelical Christian magazine? Please cancel my subscription!

Sincerely,
a disgruntled reader

Should not Christians, above all people, possess the capacity for graciousness and love despite valid differences of opinion?

One need not compromise his convictions to display a Christian attitude. It seems to me the world should be influenced by Christians who are called "peacemakers." Peace is a fruit of the Spirit. Is there more love, more peace, among Christians who differ than among non-Christians who disagree?

When Christians disagree in the wrong spirit, the effects cut deep. Such a spirit—in a Christian group or between individuals—destroys spiritual unity, mischannels energies and presents a damaging witness before non-Christians.

What are some of the reasons for disagreements and differences in opinions that sometimes arise among Christians?

For one, the Church of Jesus Christ is composed of people of varied backgrounds: in nationality, culture, education, age, temperament. Also, one's opinions are strongly influenced by his own personal experiences—even by the geographical area in which he lives. City people, for instance, sometimes see life differently from farm or rural people. Regional traditions often influence social and political ideas. Even among Christians it would be naive to expect agreement in all areas.

Also, each Christian is in a different stage of spiritual growth, and this affects the way he looks at things.

Too, biblical Christianity in one sense is exclusive. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Sometimes Christians tend to carry over this exclusiveness into areas other than salvation, insisting there is only one way to organize the church, one way to worship or one way to vote. Some feel that since God has shown them the way of salvation, He has also shown them the sure answers to other questions. They erroneously reason that they must defend all their opinions as right, since if they should be wrong on even a minor issue they might jeopardize before others their biblical beliefs as well.

Disagreements often arise because people lack the ability to listen to new or different ideas intelligently and without immediate emotional reactions. Most of us have had our minds made up on many issues for a long time. When someone mentions certain "loaded" words, we are conditioned to respond accordingly.

What insight can we find from Scripture in handling disagreements?

One helpful passage is Mark 9:33-35. The disciples were arguing among themselves about who was the great-

est. When Jesus asked what they were discussing, they refused to answer, perhaps embarrassed at their own selfishness. Then Jesus told them, "If any one would be first he must be last of all and servant of all."

Perhaps we do not seek openly to be first or greatest. But by quickly defending our own opinions we may be saying, "I'm right—you are wrong; and I am more spiritual than you." If we really consider ourselves servants of all, need we be right in every discussion? Would we need to defend ourselves so obstinately?

In the account of the famous Jerusalem Council (Acts 15), Paul and Barnabas appropriately took sharp issue with the teaching of the Pharisees in Antioch that unless the Gentiles were circumcised "according to the custom of Moses" they could not be saved. There was much debate on the issue, both sides were heard, the decision rendered—a crucial one for the future of the church. The delegation from Antioch then was "sent off in peace by the brethren to those who sent them" (v. 13). We do not know all the details of this great council, but note how it was handled: in a loving, peaceful, orderly manner.

When disagreements arise, they are usually handled in one of several ways. One is argument. This usually leads nowhere, convinces no one and only breeds ill will and resentment. Or one side may give in to the other. Sometimes one party honestly sees the other's point of view, but more often the opponents simply settle for a superficial harmony to keep peace in the family.

Or both parties may agree to disagree. This provides a peaceful solution among friends, although each side still wishes the other would see the wisdom of his own view.

What can you do, then, when you become involved in a disagreement?

First, thoroughly understand your own position. Be sure you are not clinging to a view you have inherited from others without really studying it through for yourself. Perhaps you are speaking on a subject on which you are only partially informed.

Secondly, try to understand the other person's position. Why does he hold a different view? Has he had certain experiences that led him to his position?

Disagreements often arise only because people fail to see all sides of a problem. In the eighteenth century the Christian scientist Pascal wrote:

"When we wish to correct with advantage and to show another that he errs, we must notice from what side he views the matter, for on that side it is usually true, and admit that truth to him, but reveal to him the side on which it is false. He is satisfied with that, for he sees that he was not mistaken and that he only failed to see all sides. Now no one is offended at not seeing everything, but one does not like to be mistaken."

Lastly, pray about disagreements. God can convince a person when you cannot. But when you ask God to change someone else, at the same time pray for yourself. You may need the grace to admit you are wrong—either in whole or in part.

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Through An Economics Seminar!

Yesterday I enjoyed a great day at the University. In an Economics Seminar at least one senior said that his view of religion has been completely upset and he's going to have to rethink what he had thought was solved for him. Others didn't say so directly but seemed to be similarly affected by the facts surrounding the condemnation of Jesus Christ. (Marx's statements about religion are the door to discussion of Christ in an Economics Seminar.) After that I met with the English Speaking Society for what was supposed to be an hour of English discussion. About 25 students stayed for three hours through the supper hour asking questions and hearing my answers on the subject of religion in general and on Jesus Christ in particular. For most of them this was the first time to come face to face with the claims of Christ. How we pray that they will be found, captured and sent out by Christ!

Radio Headquarters in Tokyo report that for the first week of daily broadcasting the responses for our area, and for all Japan for that matter, are five times the responses we were getting from the weekly program. It will be interesting to find out who the additional listeners are. We pray that each one will come to life in Christ and share that life with others.

Peter Willms, Yamaguchi

How They Listen!

O the joy of the Sunday morning worship service! . . . Yesterday there were thirty adults and twelve children—not a large group to you in America but for us starting churches from nothing. In this group only about four or five are Christian; all the other twenty-five are sinners to preach to on a Sunday morning. Any pastor could rejoice over such an opportunity! And how they listen and take notes!

Then after the church meeting, several said that they wanted to stay and talk with us. Of course, we could not first send them home for lunch, and so Lucille added a bit more water to the vegetable soup she had prepared for our family, made a few more sandwiches; and soon we had eight adult guests at our table but it was good fellowship. The only sad thing was that we were rather divided as to subject matter. The one church lady had brought her friend to church for the first time, an interior decorator by profession, and she wanted to talk to me about American decorating, house designing, etc. She was quite impressed with what we designed and built into our Tokyo mission house. She is also planning to get married this fall and wanted to know some things on this subject. (I feel I am a very poor Marriage Consultant, but we are called up many times to council in this area.)

John Graybill, Tokyo

Hospitalized

Writing May 29, John Graybill (TOKYO) reports that his wife Lucille had been hospitalized two days before for pneumonia. We thank the Lord that she was already showing improvement. "The Doctor had to scold her a bit," writes her husband, "for not being more careful and for burning the candle at both ends. A lesson for all of us to learn! . . . We expect her to come home on June 3rd; and then she must take it easy for another several weeks, though she will not need to be in bed, we expect. All her cooking classes, English Bible classes, and Conversation classes will

have vacation until Sept. 15. The ladies' Bible class in Japanese will continue since we can find another Japanese lady who can take this over. Also the doctor said that she must not go out to meetings at night.

"One thing is sure. The Lord has given Lucille a special love for these Japanese ladies and she is drawing many mothers toward the Saviour's love. And love seems mutual between Lucille and the Japanese ladies!

"As we sat in the doctor's office, after his telling her that she would have to stay there for a week and take things easier, etc., she cried—from sheer weakness and exhaustion, in part. But what did she say? Not about being separated from her husband and children for a week. No. Crying on that office stool, she asked, 'But, Doctor, what about my ladies? During the next three months they may lose interest in the things of the Lord.'

"Brother Hostetter, as I write these lines, my eyes are filled with tears. If every missionary in the world would love their work and nationals with Spirit-filled spontaneity, we would see much more visible fruit on the mission field. The heathen would not be able to resist but would have to come to the foot of the cross through the working of the Holy Spirit.

"But why is there not someone else here to help in the work . . . Oh, if the young people of the Brethren in Christ and United Christian Churches would have seen *their missionary* in that office as I saw her, application for missionary appointments would come in, I'm sure. Seeing one give ALL SHE HAS for the cause of Christ should cause young people to rally to the cause of Christ. Perhaps you can convey these thoughts to the home church for us, trusting the Lord to supply workers needed in this great open field."

BWM Office

About the Marlin Zooks (Missionaries to Japan)

The itinerary of the Zooks called for them to land in Cairo June 5—and land there they did—on the day the bombing began.

Because they did not have yellow fever shots (not needed for the transients they were planning to be but could not be because of the war), they were separated from other tourists and passed several anxious days in Cairo before they were rescued June 11 by the Spanish embassy and put aboard a Greek ship going from Alexandria to Athens. Writing from the ship, Brother Zook said, "We are right on schedule for our arrival in Greece. We already have hotel reservations for tonight and tomorrow night and the next day we are to leave for Rome. We are indeed sorry that we did not get to the Holy Land—but maybe next time!"

We leave it to the Zooks to fill in the details as you get to meet them—except to explain their loss of film which they were hoping to use during their time in America. In Alexandria the customs men were very sensitive about film. "They took all our slides and also all the undeveloped film that we had taken on our trip. We had developed two rolls while in Africa and they did not find these; but the pictures that we took in India and the rest of Africa are all gone. Worst of all, also gone are the 350-400 slides of our work in Japan. These were the ones we had sorted out to take home, even though we could use only about a fourth of them. We showed them in Africa and India but now have no slides to show of Japan while we are on furlough. Either we will have to borrow some or else do without. [Let's pray for the return of these slides!] The Spanish embassy man said that we would get them back but few passengers believe this. We do not understand why they did this as it will be of no value to them. I had some beautiful pictures of Miyajima and now they are all gone. But I guess when two countries are at war with each other people will do things without reason. Most of the people evacuating lost their film and we have heard so many stories of people who have left everything they had that we are very happy that we lost only film."

Note: Marlin and Ruth (Mann) Zook and son Brian arrived in New York on June 22 where they were met by Ruth's Uncle Ben Thuma. They were at General Conference. For part of their furlough they will be making their home with Marlin's parents and can be addressed there in care of Mr. and Mrs. LeRoy Zook, R. 3, Hannibal, Missouri 63401. From about September 7 through November, they will be visiting churches in the east, especially in Pennsylvania, and should then be addressed in care of this Office.

BCM Office

Christian Students Converge On Chicago's Inner City

Jerry Zook*

When the Brethren in Christ Mission in Inner City Chicago closed after the Carlsons left last year, Charles and Ruth Rife, former VS workers in New York City, began Child Evangelism classes each week. Their Good News Club laid the groundwork for a more comprehensive summer program patterned after previous attempts of a Wheaton College ministry in the Inner City.

No naive mechanical ritual for winning friends and influencing people is going to suffice for evangelism in this area. Sometimes with a rude jolt, sometimes with suave civility, sometimes with humorous devilry—we get our responses. For example, there was Ethel, converted at the age of twelve, twenty years ago. When a Christian student knocked on the door last fall she confessed that in all her searching for a Biblically-oriented church, she knew enough about the gospel to know *when* it was distorted but she could not distinguish *why* it was wrong. Mr. L. rejected us at first, "I don't want any of your crummy religion, but if you're for real—Man, I'm willing to listen." "I'm not a Christian yet," said Mr. R. with a smile, "but when I have problems at work, I just plead the blood and the problem goes away." Grant B. is a handsome blend of professional gambler, dope pusher, playboy, and amateur jazz critic. He knew intellectually the highest truth men can know—that Jesus saves—yet its meaning was muddled in misunderstandings before we established a reciprocal friendship. Mrs. Ross wanted to share her Lord with friends, but never knew how until a Christian student showed her.

Penetrating the asphalt jungle under the urgency of the sense of human need is the adventure of eight Messiah and Wheaton College students this summer. Through the aid of the Mission Board and Dr. Howard Landis, Dean of Students of Messiah College, facilities and finances were allocated so that a dozen people could work in the mission complex where the flux of urban life had introduced a predominately Negro community.

The summer began with an orientation sponsored by Young Life. This week-long sociological analysis of Chicago's City involved the functions of institutions ranging from the police headquarters to the Ecumenical Institute. Analyses of gang structures helped us understand tensions surrounding the fellows with whom we play basketball in the alley behind the chapel. The study of existing educational deficiencies became startlingly real as we witnessed near-illiterates with too inadequate a framework to understand the significance of the simplest historical Biblical facts.

In the spiritual confusion of three hundred store front churches on the South Side, the Negro church usually represents a social and recreational club where, in a segregated haven of rest, an over-indulgent minister affirms the personal worth of each individual in his congregation to the point of overcoming any sense of personal, educational, or theological inadequacies on the part of his hearers. A staggering prejudice against the Chicago churches in general is a sad commentary on the persistent compromising of Christian principles which has marked the past. Thus the peddling of a superficial, cheapened gospel that is mere theological Babel has repelled many from the Faith.

* Written by request from BCM Office

By mid-June we moved into the Brethren in Christ complex and planned strategy for an intensive evangelistic endeavor, ministering the whole gospel to the whole man. Located in a busy, central area of Chicago, the students first cleaned, swept, and garnished the facilities, painted the front, and cleared the side lot on which we are planning to develop a playground.



Mr. and Mrs. Charles Rife Jr.

Because the biblical pattern of evangelism requires involvement with individuals at every level of their life, the cutting edge of evangelism is taking many forms here. To make initial contacts with the community, we invited several neighboring families to the chapel for a meal and socializing. Later, soccer and basketball games generated a community response of acceptance.

Daily personal visitation is becoming the backbone of our thrust. Those who respond to the "Good News" desire Bible studies and discussion groups. Many neighborhood ladies are becoming interested in the home economics classes which the girls run twice a week. Sewing classes include clothing alteration for the ladies, knitting and crocheting for the girls. An initial gesture of friendship through some sports activities leads to direct dialogue with teenagers. Since such dialogue on the street is often strained due to racial tensions, the teenage coffee house opened June 27 will, we hope, create a casual atmosphere where we can establish common interests and experientially illustrate how Christ relates to every day life. We anticipate arousing interest here through the media of live entertainment by Christian musical groups, poetry readings, drama, records, films, and meaningful discussion.

The city is donating buses for our use in sponsoring cultural extension trips for kids to neighboring museums, parks, beach parties, and recreational excursions.

While aiming activities toward the older folk, we cannot ignore the many children that constantly knock on our doors. On June 30 we are starting a Friday afternoon school which starts with music and devotions followed by classes in sports, Bible, and crafts.

Pray for the following students, who as your representatives are attempting to relate Christ to the desperate needs of the Inner City man—Charles and Ruth Rife, superintendent; Kenneth and Peggy Royer, unit director; Lucille Sider, Mary Brady, Sid Mohn, Jerry Zook, Betty Howard, John Nielsen and Debbie Scott.

As students we have much to learn about the conditions in this city which are fomenting a social and cultural revolution. As we are being refined by the Holy Spirit through faith in His operation to communicate attitudes of acceptance and understanding love, we believe a spiritual revolution can occur. ►

* * * * *

One of the tragedies of our time is that the minister is both overworked and unemployed; overworked in a multitude of tasks that do not have the slightest connection with religion, and unemployed in the serious concerns and exacting labors of maintaining a disciplined spiritual life among mature men and women.

Samuel H. Miller

The Minister and Ideological Difficulties

E. M. Sider

The Western world is in a maze of ideological obsessions. In this situation the Church is desperately in need of ministers who, under God, are competent to expose modern fallacies and with effectiveness show that Jesus Christ, the world's Redeemer, is the Way, the Truth, and the Life.

The current conflict over the Bible, and God, and the supernatural is not new, for the Patriarchs encountered the same assaults. David wrote, "The fool hath said in his heart 'there is no God.'" (In those days the atheist was not so blatant as today for he said this to himself, "in his heart"). Before Paul had finished his ministry the agnostic problem was beginning to manifest itself and to subtly mingle with the growth and progress of the Church. In his letter to the young pastor, Timothy, he wrote, "Charge some that they teach no other doctrine." Heresies spread with great rapidity between A.D. 70 and 220, and Eusebius tells us that as soon as the Apostles had passed on, the conspiracy of godless error took its rise through false teachers who, with brazen face, preached their ideologies in opposition to the truth. During the middle ages scholastic speculations and superstitions filled the minds of the people with doubts about the reality of the Living God. Today, modern philosophers have rationalized the Bible, declared God to be irrelevant, and have injected the God-is-dead theory, consequently scepticism and atheism are spreading at an alarming speed. The situation is well expressed by D. Eldon Trueblood, professor of philosophy, "Never in my life have I known a time when attacks on the gospel were as vicious as they are now. I see about me a far more militant atheism than I have ever known, and I see it pressed with evangelistic fervor."

It should be a matter of deep concern for every minister of the gospel that while society and governments of the Western world, which includes United States and Canada, have not taken official action against the Christian religion and Christ, we see in our educational institutions, in government circles and even in our churches, malignant and venomous movements, not only of scepticism and atheism, but also a deadly secularism.

Many attribute this trend to the influence of modern science, which within the last century has changed man's existence in every walk of life. But it's not the scientist, as such, who is decrying the supernatural. Many leading scientists are born-again Christians who believe in miracles and the deity of Jesus Christ. I quote two, University professors and researchers. Dr. Thorson, American, "As a man who works in science I do not find Christianity in any sense outmoded." British scientist Dixon, "For over forty years I have been engaged in scientific research and teaching at the advanced level in Cambridge University, and I have found no reason to think that there is any incompatibility between science and Christianity. Many of the greatest scientists have been Christian believers."

If the cause for all the frustrating ideologies of today does not begin with science what is it that fosters the disbelief of the supernatural, the Virgin birth of Christ, the miracles, the regeneration of sinful man, the Divine authority of the Bible, and what fosters the God-is-dead theory? If we would be honest and frank who of us churchmen could not give the answer? The reply would not begin with science, for "Christianity is the mother of science." The real place to begin is with the problem of preoccupation with the things of this world. Being absorbed and indulged in "things," as we are in our Western world, even the Church becomes Materialistic, loses her spiritual fervor and impassioned drive for the souls of men.

Paul, in his letter to Timothy, also strikes at the heart of the ideological problem when he says it is because people are "swerving" from the established line of truth, and are "roving and wandering." The marginal has it "not aiming at" the truth, consequently have "turned aside unto vain talking, fables and endless genealogies, understanding not what they say nor whereof they affirm." By not "aiming" at the truth religionists become propagators of false philosophies and ideologies.

In view of the modern ideological difficulties, what is the responsibility of the minister? We have the answer in Paul's instruction to Timothy. Don't evade or run away from the problem. Face it! "I urge you to stay at Ephesus (the hot spot) that you may charge certain persons not to teach any other doctrine, nor occupy themselves with myths and endless genealogies which promote speculations rather than the Divine training which is in Faith." RSV. This gave the young pastor, Timothy, a most difficult position and responsibility. And no less difficult and anxious is the relation of today's minister to modern speculations and fallacies.

Just as the doctor must understand the diseases injurious and fatal to the physical body before he can successfully give healing treatment, so must the minister of the Gospel "study and know the theories of unbelief, however wild they might seem to be and as much as he might recoil from the dangerous or disagreeable task. He must fight his own way through the wicked antagonisms of the truth to faith and certainty, but he must not introduce into his pulpit ministrations the details of the errors he seeks to refute." The minister must keep in mind that modern ideologies are most effectively quenched by the faithful preaching and teaching of the truth of God's inspired Word, being practically demonstrated by a holy and consistent life. He must know that the materials for faith and moral-building are supplied by, and only by, the gospel of Jesus Christ.

Paul, on his missionary tours, successfully invaded the pagan ideologies every where he went by preaching "Jesus Christ and Him crucified." He knew nothing else could expel the darkness. He knew of nothing loftier to set before the human intellect, nothing better suited to his hearer's needs, nothing more worthy of the dedication of all his powers to proclaim, and what was more, this mission had been assigned him by his exalted Lord and Master, and this assignment possessed the whole man. The minister today who likewise is "possessed" with his Divine assignment will find a "great door and effectual opened to him, and there will be many adversaries." He will also find that he has a secret ally, the conscience, in the bosom of every man and woman who listens to the gospel message . . . Intelligent, persuasive, persistent and effective preaching of the gospel of Jesus Christ is the best weapon for combating the ideologies of this modern age.

Nanticoke, Ontario

CHURCH NEWS

ALLEGHENY CONFERENCE

Thirty-three young people and their advisors of the Waynesboro congregation, Pa., visited the New York City Mission on June 11. They provided music in the morning service there.

In eight nights of Bible School, directed by Mr. and Mrs. Harold Zercher, there was an enrollment of 163; an offering of \$116.85 was received for literature for the book room in India.

In other Waynesboro news: four persons were recently baptized and received into church fellowship. Virgil Books has accepted a call to the pastorate and will take up his duties in August.

The Palermo Brothers gave a program of music and inspiration at Five Forks, Pa., on June 19. Before this service, they joined the local Christ's Crusaders in a pizza party.

Levi Wingert spoke and showed pictures recently to the Chambersburg congregation about Disaster Service Work in Haiti.

ATLANTIC CONFERENCE

John K. Stoner was installed as pastor of the Bellevue Park congregation, Pa., Sunday morning, July 9.

The Shenk's Crusaders presented a program to the Conoy congregation, Sunday evening, June 18.

The Sunday Schools of Fairland and Palmyra, Pa., held a joint Workers' Conference, Saturday evening, July 8. Leonard Hallman, representing David C. Cook Publishing Co., presented the program.

CANADIAN CONFERENCE

"Our Heritage" was the theme used by Pastor Ross Nigh in the Falls View observance of Canadian Centennial Sunday, June 18. An impressive part of the service was the dedication of their only son by the Kenneth Winfield family, who were dressed in Centennial clothes.

The choir of the Clarence Center congregation, New York, under the direction of John Eyer, presented a cantata at Falls View on June 4.

Recently three carloads, representing Falls View Women's Missionary Society, motored to MCC in Kitchener, Ontario. Their trunks were filled with Christmas and leprosy bundles, quilts and used clothing.

Dorothy Hoover spoke about her activities in Korea to the Welland Christ's Crusaders, Ontario, on May 7. Other guests of the Welland congregation have been Rev. and Mrs. John Woodland, Sr., in a week of revival meetings, and Shirley Bitner, speaking of her work in India.

The Sherkston and Bertie congregations, Ontario, have planned a Galilean service to be held Sunday evening, July 30. The Wainfleet Gospel Four will sing; Pastor Roy Sider, Sherkston, will speak; and Pastor Wilbur Benner, Bertie, will have charge of the service.

CENTRAL CONFERENCE

Children, parents and friends filled the Christian Union church, Indiana, for the closing Bible school program, June 18. More than 100 were enrolled, and a project to buy a slide and film strip projector for the local congregation was more than reached. Mrs. Sam Cook was director.

The Highland congregation, Ohio, honored Pastor and Mrs. Andrew Slagenweit on their twenty-fifth wedding anniversary, June 18.

Ray Dunning, Bible teacher at Trevecca College, was guest speaker in the Sunday morning worship service of Pomeroy Chapel, Tenn., July 2.

Union Grove congregation, Ind., conducted the evening service and supplied the evening meal at the Faith Mission, Elkhart, June 22.

The Locke congregation, Nappanee, Ind., were joined by the local United Missionary church in an evening of music, June 25. United Missionary Pastor Miller gave the meditation.

MIDWEST CONFERENCE

Mr. and Mrs. Carl Wolgemuth, serving with Wycliffe Bible Translators in Soteapan, Veracruz, spoke in the morning worship service, July 9, of the Zion congregation, Kansas.

PACIFIC CONFERENCE

The Open Bible Community Church, Sunnymead, Calif., gave special emphasis to families during the month of May. The WMPC sponsored a family potluck supper on the parsonage lawn. On June 4, forty people participated in family day at Mile High Pines Camp. There was worship, lunch, recreation, and special sessions for all ages.

Rev. H. H. Brubaker was guest speaker in a service of missionary emphasis, June 4, Ontario congregation, Calif.

The film, "Templed Hills," was used in a presentation by Amos Buckwalter, Chairman of the Mile High Pines Promotion Committee, in the evening service of the Chino congregation, California, June 18.

The Music Festival Association presented its fifth performance of the oratorio, "The Creation" by Haydn, in the Upland church, Calif., Sunday evening, June 18.

Births

KENNEDY—Quantrice Zaye, born May 18, 1967, to Mr. and Mrs. I. J. Kennedy, Antrim congregation, Pa.

KINNARD—Timothy Christopher, born April 27, 1967, to Mr. and Mrs. Murray Kinnard, Welland congregation, Ontario.

MEYERS—Kevin Jaye, born June 4, 1967, to Mr. and Mrs. Jaye Meyers, Antrim congregation, Pa.

MUSSER—Gregory Scott, born June 14, 1967, to Mr. and Mrs. Harold Z. Musser, Elizabethtown congregation, Pa.

MYERS—Joyce Amy, born May 10, 1967, to Mr. and Mrs. Roy Myers, Mowersville congregation, Pa.

OCKER—Melodee Ann, born May 29, 1967, to Mr. and Mrs. Walter Ocker, Mowersville congregation, Pa.

OCKER—Sharon Marie, born June 6, 1967, to Mr. and Mrs. John Ocker, Mowersville congregation, Pa.

POTTEIGER—Beverly Rae, born May 28, 1967, to Mr. and Mrs. Mervin Potteiger, Rosebank congregation, Ontario.

RINGENARY—Georgeanna Marie, born May 30, 1967, to Mr. and Mrs. George Ringenary, Antrim congregation, Pa.

ROBINSON—Grace Eileen, born May 6, 1967, to Mr. and Mrs. Clifford Robinson, Mowersville congregation, Pa.

Weddings

BOMGARDNER-WAY—Miss Janet Lee Way, daughter of Mrs. Mildred K. Way, Middletown, Pa., became the bride of Mr. Dennis L. Bomgardner, son of Mr. and Mrs. Charles Bomgardner, Hummelstown, Pa., June 24, 1967. The ceremony was performed in the Hummelstown Brethren in Christ Church, Pastor Isaac S. Kanode officiating.

CREAMER-URBAN—Miss Bonnie Creamer, daughter of Mr. and Mrs. Clarence Gible, Lancaster, Pa., became the bride of SP/4 Clyde L. Urban, son of Mr. and Mrs. Clyde Urban, Lancaster, May 26, 1967, in the Lancaster Brethren in Christ Church. The ceremony was performed by Pastor Eber B. Dourte.

DIEGEL-CLUGSTON—Miss Judy Clugston, daughter of Mr. and Mrs. Emory Clugston, Sr., Elizabethtown, Pa., and Mr. Charles D. Diegel, son of Mr. and Mrs. Louis Diegel, Sr., Middletown, Pa., were united in marriage June 10, 1967, in the Conoy Brethren in Christ Church. Pastor Allen Sollenberger performed the ceremony.

HESS-HELFRICK—Miss Norma Grace Helfrick, daughter of Mr. and Mrs. Isaac W. Helfrick, Sarasota, Florida, became the bride of Mr. Dale Eugene Hess, son of Mr. and Mrs. Lester R. Hess, Elizabethtown, Pa., June 17, 1967, in the Messiah College Chapel, Grantham, Pa. Glenn A. Ginder, pastor of the Elizabethtown Brethren in Christ Church, officiated.

KANODE-ALTER—Miss Paulette Cora Alter, daughter of Mr. and Mrs. H. Paul Alter, Williamsport, Pa., became the bride of Mr. Dalton Wayne Kanode, son of Mr. and Mrs. Arthur Kanode, Roaring Spring, Pa., June 17, 1967. The ceremony was performed in the Tabernacle Baptist Church, Williamsport. Rev. Isaac S. Kanode officiated, assisted by Rev. J. T. Paciocco, Woodbridge, Va.

SHAWDER-RISSINGER—Miss Dawn Marie Rissinger, daughter of Mr. and Mrs. Robert W. Rissinger, Millersburg, Pa., and Mr. Steven D. Shawder, son of Mr. and Mrs. Albert Shawder, Millersburg, were united in marriage June 10, 1967, in the Hebron EUB Church, Millersburg. The ceremony was performed by the bride's grandfather, Rev. Homer Rissinger, assisted by Rev. Robert Zimmerman.

TURMAN-GREGORY — Miss Brenda Gaye Gregory, daughter of Mr. and Mrs. Verlon Gregory, Allsonia, Va., became the bride of Mr. David Bently Turman, son of Mr. and Mrs. Charlie Turman, Allsonia, June 10, 1967. The ceremony was performed in the Farris Mines Brethren in Christ Church by Pastor Arthur H. Brubaker.

WARREN-HARTMAN—Miss Shirley Louise Hartman, daughter of Mr. and Mrs. Edgar Hartman, Orrstown, Pa., and Mr. Barry Eugene Warren, Orrstown, were united in marriage June 10, 1967, in the Mowersville Brethren in Christ Church. Pastor Leon J. Herr officiated.

Obituaries

KEEFER—Clifton M. Keefer, age 74, died at the Washington County Hospital, Hagerstown, Md. He was born in Mercersburg, Pa., and spent his life farming in this area.

He is survived by his wife, Cora Mullendore Keefer; four stepsons; Paul Egolf, Mercersburg; James R. Reid, Jr., Hagerstown; Alvey W. Reid, Boonsboro, Md.; and George Egolf, Hancock, Md.

The funeral service was held in the Mt. Tabor Brethren in Christ Church. Rev. Glenn Niswander and Rev. George Spangler officiated. Burial was in the Pine Grove Cemetery.

KENDRICK—Anna Musser Kendrick was born August 21, 1879, in Belle Springs, Kansas. She is the last member of the John and Annie Musser family who went to Kansas when the colony of Brethren in Christ moved from Lancaster County, Pennsylvania. Her father died of typhoid fever and was buried while her mother was confined at her birth.

Her mother later married Samuel Shirk, and the family moved to Sedgwick, Kansas. She attended Emporia Teacher's College; after two years of teaching, she married Benjamin Kendrick of Sedgwick. In 1913, they moved to Buhl, Idaho, where she joined the Methodist church and remained a faithful member until her death. She was very active in mission work in her church. They moved to Ritzville, Washington, in 1938 and later to Ephrata, Washington.

She is survived by four children: one daughter, Mrs. John Toews, with whom she made her home after her husband's death in 1949; and three sons: Ralph, Gooding, Idaho; Jay, Portland, Oregon; and David, Moscow, Idaho; eight grandchildren and fourteen grandchildren also survive.

News Items

Upland, Indiana . . . Dr. Arthur Climenhaga, Bishop-Elect of the Brethren in Christ Church, was awarded "Alumnus of the Year" honors by Taylor University during Alumni Day ceremonies last weekend.

Dr. Climenhaga was President of Upland College, California from 1939-1944, then served as a missionary in Rhodesia from 1945-1960. While there he first served as District Superintendent and was then appointed Bishop of the Brethren in Christ Church in Rhodesia.

Upon his return to the United States in 1960 he was appointed President of Messiah College, Pennsylvania, serving in that capacity for four years. He then held the post of Executive Director of the National Association of Evangelicals for the past three years, until recently accepting the office of Bishop-Elect of his denomination.

Alumni Present Awards

At the Annual Alumni Banquet, Messiah College, on June 3, Dr. Ernest Boyer, vice-chancellor of the State University of New York, received the Distinguished Alumnus Award.

Dr. Boyer graduated from Messiah Junior College in 1948, and holds degrees from Greenville College and the University of Southern California. A former dean of Upland College, he also serves on the Board of Trustees and Associates of Messiah College.

Dr. Asa Climenhaga, who has been teacher and administrator of Messiah College for nearly forty years received the Alumni Appreciation Award.

Dr. Climenhaga is an ordained minister and has served as evangelist, lecturer, and pastor.

In the early days of the college, he spent two years traveling in the interest of the college. This brought him into contact with every Brethren in Christ congregation and into nearly every home in the brotherhood. Later he published a book, "The History of the Brethren in Christ Church."

His devotion to Christian education and Messiah College is evident in the many trails and buildings he helped to build and finance.

Hanoi Shows Little Interest In Outside Assistance

North Vietnam is showing little interest in the assistance offered by voluntary agencies from either East or West. Churches from Eastern Europe, according to recent word received here, have been unable to get confirmation that any of their shipments have been received. The League of Red Cross Societies and the International Red Cross, likewise, after repeated failures to receive word from Hanoi, both appear reluctant to initiate further shipments to North Vietnam.

Released Time Religious ED Out in California School

The school board in Ventura, Calif., has banned the released time religious education program, effective with the start of school next fall.

The nine-member Interfaith Committee decided that although the public schools have a responsibility to assist in the development of moral and ethical values in children and youth, the responsibility for religious indoctrination rests with the parents and the church or synagogue, not the school.

New Catholic Bible 'Cheapest in World'

What some believe to be the cheapest Bible in the world—a paperback Roman Catholic edition of the Revised Standard Version—is now on sale in Britain for \$1.18 a copy.

The Bible is being issued by the Catholic Truth Society. It replaces the society's Douay version, which sold more than 500,000 copies since it was first published in 1956 in a bid to make available to Catholics a Bible comparable in price to the least expensive Protestant versions.

Philadelphia is Site For April 1968 N.A.E. Convention

Philadelphia has been named as the site for the 1968 convention of the National Association of Evangelicals. The three-day annual meeting beginning April 23 will be the first Association convention scheduled east of Buffalo, N.Y.

Project Bridgebuilding III

This summer families in Kansas will have the privilege of being hosts of thirty Japanese young people from the Tokyo English Center, and their leaders, Dr. and Mrs. Gan Sakakibara.

What has brought Project Bridgebuilding into existence? Orie Miller originated the idea years ago. Three years ago the idea crystallized as through the efforts of long-term MCC worker, Norman Wingert, the first group came to the United States.

The leaders of the group, Dr. and Mrs. Sakakibara, are Christians. He is very much interested in pietism. He has written a book on the Hutterites. Dr. Sakakibara runs an English school, the Tokyo English Center, in Tokyo. He wants his students to be exposed to Christian homes.

During the summer of 1965 the first group spent a month in California. This included a twelve-day visit in homes in the Reedley-Dinuba area, arranged by Rev. Norman Wingert of the MCC center in Reedley. A

year ago a group of thirty, ages fourteen to thirty-seven, were guests of Oregon families.

The members of Project Bridgebuilding will arrive by plane in Wichita, Kan., July 28 to do sightseeing until August 2. From August 3 to 15 they will stay in homes in Kansas. They begin their trip to Japan August 15, stopping en route at Seattle, Portland, San Francisco, and Honolulu, and arriving in Tokyo, August 25.

The students pay all their travel, hotel, food and sightseeing expenses. Their stay in homes, however, is free.

New Deans Appointed At Asbury Seminary

Dr. Robert A. Traina, professor of English Bible at Asbury Theological Seminary for the past year has been appointed Dean of the Seminary, according to Dr. Frank Bateman Stanger, president, following a meeting of the Board of Trustees. Dr. Donald E. Demaray, who has served one year as associate professor of Preaching, was named Dean of Students, a newly created position. Both appointments became effective on July 1, 1967.

Free Church Votes No on Federal Aid

The 610 delegates to the 83rd annual conference of the Evangelical Free Church voted unanimously to turn down federal or state grants to church-related institutions "at this time."

In other business the churchmen, gathered from all parts of North America, learned that the denomination added a new church every 14 days throughout the past year and saw an eight per cent growth in membership as it went past the 50,000 mark for the first time.

Israel Works Out Access Route to Shrines

An agreement to provide access to the holy places of Jerusalem is being worked out by the Israeli government for Christians, Moslems and Jews, it was reported at United Nations.

The new plan states that the churches, mosques and shrines in parts of Jerusalem seized while fighting with Jordan would be placed under a special statute.

Billy Graham Comes 'Home' to Headquarters

For the first time in two years, Billy Graham came here for an inspection tour of the fast growing headquarters for the Billy Graham Evangelistic Association.

At an anniversary dinner Mr. and Mrs. Graham reminisced with friends about the 17 years of the association which has grown from one office and a single secretary to four Minneapolis buildings with 150,000 square feet. There are branch offices around the world and the annual budget is \$12 million.

Christian Higher Education Policy Is Challenged

Theologically conservative Protestants were criticized for putting too much money and manpower in their own brand of higher education.

"Instead of adding more Christian professors to faculties of more Christian colleges," said Dr. John W. Alexander of Madison, Wisconsin, "it might be wiser to amalgamate our Christian colleges into a smaller number of better schools and simultaneously make available for secular faculties a larger number of Christian academicians."

Speaking at a consultation of Christian scholars, he suggested that "we would be wiser to proliferate the number of good Christian elementary and secondary schools."

'Give—Won't Gamble' Theme Of Anti-Lottery Campaign

The Salvation Army is calling its drive the Conscience Fund for State Education. Each participant pledges, "I Give—Won't Gamble."

It was inaugurated on the day some \$1 million worth of state lottery tickets were sold in New York City.

Sponsored by The Salvation Army, the program opposing the lottery is restricted to Army personnel. Rather than buy \$1 lottery tickets (about 50 per cent of the state's gross will go to aid education), members of the Army will donate \$1 to assist state education.

'Living Letters' Now on Tape

The modern-language paraphrase of the Apostle Paul's New Testament epistles has just been released on tape reels and 8-track stereo cartridges by Bible Voice of Van Nuys, Calif., according to Kenneth Taylor, writer and publisher of the volume called Living Letters.

The voice on these new tapes features that of Cliff Barrows of the Billy Graham team. Living Psalms and Proverbs is also being recorded, according to Bible voice president George Otis.

Lebanese Village Claims Tomb of Prophet Jonah

A fact relatively little known to Christians and Jews is that the Prophet Jonah has a prominent place in the Mohammedan religion.

In fact, a Mohammedan mosque in the village of Nabi Younis near Sidon, a Lebanese seaport claims to contain the prophet's tomb. The village's name means "Prophet Jonah" in Arabic.

Any native of Nabi Younis will tell visitors that 10,000 years ago Jonah was left on the beach, about 100 yards from the mosque, by a sea monster (called a "huge fish" in the Bible, a whale in the Koran).

Jamaican Deaconess Hits At Christian Prejudice

Negro immigrants to Britain are made to feel like "Christian lepers," according to a Jamaican deaconess who addressed the annual meeting of the Church of Scotland (Presbyterian) Women's Overseas General Committee in Edinburgh.

Miss Madge Saunders has been working in Sheffield, in Yorkshire County, for two years. She told delegates that the greatest problem facing Negro immigrants in Britain was the Christian church's attitude, "which generally shatters their belief in Christianity."

"The keystone of most colored immigrants' lives is Christianity, and they expect to be accepted into the Christian Church in Britain," she said. "But the attitude they meet is that if too many colored people join a church then white people leave it and join another."

Evangelicals Held Ready To Discuss Theology With Liberal Christians

Evangelicals are ready for serious discussion of theology with liberal Christians, the head of a conservative evangelical seminary told Protestant, Catholic and Orthodox theologians at the second National Faith and Order Colloquium at the University of Notre Dame.

Dr. David Hubbard, president of Fuller Theological Seminary in Pasadena, Calif., urged liberal churchmen to keep open minds to evangelical views and not to close the door on such a discussion.

The predominantly liberal theologians at the colloquium applauded Dr. Hubbard's remarks.

He exhorted liberal Christians to give more attention to Biblical preaching. Dr. Hubbard also noted most evangelicals are anti-clerical because they feel their ministers haven't brought them to the "depth experience" of more personal Bible study.

Churches 'Critical, Unloving,' Conservative Baptists Told

The churches are not growing as they

should, "because we are critical and unloving in our behavior with one another," the Rev. Richard C. Halverson of Fourth Presbyterian church, Washington, D. C., told the 24th annual national delegate assembly of the Conservative Baptist Association.

Mr. Halverson observed the change in the atmosphere between the Christian fellowship as described in the New Testament and as seen in today's churches. "The great mass of New Testament teaching is not how to go out and evangelize but how to behave towards one another," he said, quoting Peter's view on the early church communities, "Lo, how they love one another."

"We put too much emphasis on dogma and the individual witness and not enough on the community of faith," he charged. "Fellowship is the matrix of mission. To neglect the fellowship is to sabotage the divine strategy."

Translator Begins 'Beginning' Differently

Ancient Syrian texts show that the opening phrase of the Bible should read, "When God began to create . . ." instead of "in the beginning . . .," says a graduate school scholar at the Claremont School of Theology.

The translation would mean, says Dr. Loren R. Fisher, "that the Hebrew writers said God worked with existing material when bringing order and life into the universe—and that the absolute beginning is not told in the Bible."

Dr. Fisher told the Los Angeles Times that the first chapter of Genesis is very similar in form to a ceremonial rite described on non-Hebrew tablets dating back to 1500 B. C. The tablets, he said, were excavated from the ancient city of Ugarit on the Syrian coast of the Mediterranean.

ELO Director Takes Christian Herald Award for Integration Strategy

Christian Herald magazine has awarded \$1,000 to James L. Johnson, Executive secretary of Evangelical Literature Overseas for his plan to integrate local communities peacefully.

The Rev. Mr. Johnson, author of the novel Code Name Sebastian, centered his strategy in church-backed neighborhood block groups aimed at "taking the panic out of black-white relationships."

The \$1,000 prize from Christian Herald was offered in January, 1967, by editor Ford Stewart. Mr. Johnson's proposal will appear in the August edition of the magazine.

AMA Announces New Policy On Abortion

Medical doctors now may ethically induce abortion if there is documented evidence that the infant may be born with a physical or mental defect or if the pregnancy threatens the health or life of the mother or resulted from rape or incest.

That's the liberalized view on abortion offered by the American Medical Association, 216,000-member organization in sessions in Atlantic City.

The Word From N.S.S.A.: Sunday School Attendance Up

Surveys among 24 denominations reporting to the National Sunday School Association show that Sunday school attendance and enrollment has increased during the past five years. Only three NSSA-related denominations showed a decrease during this period.

The total figures of denominations reporting showed that an average 3.5 per cent enrollment increase and 11.3 per cent attendance increase prevailed during the last half decade.

MBI Flight Training Base To Move

The 20-year-old missionary aviation training facilities of the Moody Bible Institute will

be moved to Elizabethton, Tenn., according to MBI president Dr. William Culbertson.

The new site reportedly offers better flying conditions than the present airfield just two miles from Chicago's O'Hare International Airport.

The Institute has been training missionary pilots since 1946 and is the only school in the world which specializes in this type of aviation training.

Christmas Stamp Announced

The 1967 Christmas stamp will duplicate last year's design, but will be printed nearly twice as large, according to U.S. Postmaster General Lawrence F. O'Brien.

The stamp reproduces a portion of Hans Memling's "Madonna and Children with Angels," a 15th-century Flemish oil painting that hangs in the National Gallery of Art.

Yugoslavia To Host Billy Graham July Crusade

On his first preaching mission in a Communist country, Evangelist Billy Graham conducted a two-day visit to Zagreb, Yugoslavia July 8-9, according to European Baptist Press Service.

Two Baptist laymen in Zagreb invited Graham during the November 1966 World Congress on Evangelism in Berlin. The evangelist flew to Yugoslavia after speaking in Turin, Italy. This latter engagement was Mr. Graham's first time to speak in Italy.

Paxman: Nepal Needs Just This Kind of Man

Nepal, in the Himalayan mountains, was a closed land until 1951. At that time a change of government altered the picture completely, and along with governmental agencies and other foreign groups, Christian missions were also able to enter the country to undertake various forms of Christian service and witness. The entrance was with a rush, in a mounting tide of people and resources. Many societies and boards joined to form the United Mission, to work as one body for one church. Among the workers of the United Mission have been twenty-one Paxmen helping with building, remodeling, keeping accounts and transporting goods. Jonathan Lindell, Executive Secretary of the United Mission to Nepal says of these Paxmen:

Almost from its beginning the United Mission has been very fortunate to have a steady crew of Paxmen to assign to these supporting jobs. We just haven't had the missionaries to do all of these things, especially with this rapid growth in a new situation. It is hard to imagine better persons for these practical jobs than the young men who volunteer to work under the Pax program.

The American way of life has developed a "breed of young man" that is hard to find anywhere else in the world: part farmer, part mechanic, practical, free thinking, improviser and inventor. Something of the pioneer spirit is still in them.

Memorial To Mark Centennial of National Holiness Association

A Centennial Memorial will be built in Landis Park in Vineland, N. J., according to the executive secretary of the National Holiness Association Centennial Committee.

The memorial, to be unveiled September 10, will commemorate the 100th anniversary of the NHA which held its first meeting in Landis Park in 1867. The association is a coordinating fellowship of holiness churches and organizations representing nearly three million people in the U. S. and Canada.

The featured commemoration speaker will be Dr. Delbert Rose, chairman of the Department of History, Asbury Theological Seminary, Wilmore, Ky.

Emergency Program Planned for Middle East Refugees

MCC is planning to set up an emergency relief program in the Middle East to minister to Arab refugees and other people who are suffering as a result of the recent Israeli-Arab war.

Approaches have been made to the U. S. State Department and several of the countries involved in the conflict. Ambassador Shubeinlat of Jordan cabled as follows in response to a letter received from MCC: "Thank you very much for your concern, and we will appreciate any relief with thousands of refugees congregating now in the East Bank. God bless you."

The Israeli Government apparently has decided to permit all the voluntary agencies which were active in that part of Jordan which is now occupied by Israel to continue their operations. All of MCC's projects—Hebron, Jerusalem, and Beit Jala—are located in the territory which is now under Israeli control.

The *Christian Science Monitor* reports that the situation for the nearly 1 million Arabs on the West Bank of the Jordan River is a very difficult one. "They are faced with the choice of staying where they are in occupied territory—with no knowledge of what the future might hold—or of crossing the river to that part of the country still in Jordanian hands. More than 100,000 have already made this choice and have reached the capital, Amman—destitute."

Word has now been received from most of the Mennonite workers in the Middle East. Mr. and Mrs. David Kanagy and David Ott are in Old Jerusalem. Paxmen Duane Kauffman and David Osborne are staying with the Paul Swarrs, Mennonite missionaries, at Ramat Gan. Mr. and Mrs. Joe Haines are safe at Beit Jala.

The workers at Hebron, Ida Stoltzfus and Martin Fast, are safe in Hebron. The town was taken without a fight.

Margaret Dyck, a nurse at Nazareth, Israel, has not been heard from since before the war began. Since Nazareth was not in the war zone, she too is presumed to be safe.

The Menno Travel Service staff at Beirut, Lebanon, Elma Esau and Doris Jean Brechbiel, were evacuated to Athens. It is not yet known here when they will return to Beirut.

Paxman Duane Kauffman sent the following account of his impressions of the war: "We definitely felt God's protecting hand, and we give Him the credit for seeing us safely through. Mr. and Mrs. Joe Haines, David Osborne, and I spent the four days of fighting in Beit Jala. We were not harmed. From our high vantage point, we could see the bombing of Jerusalem, but we did not see any hand to hand combat. We were forced to take shelter during air raids and some shelling, but there was no damage done to our school or to Beit Jala . . . The future of the Mennonite boys school at Beit Jala seems very uncertain."

The entire MCC program in the Middle East is uncertain now, of course. It is hoped that an MCC administrator will be able to visit the area in early July to reestablish the program and to finalize plans for an emergency relief effort.

Contributions for this emergency program are already being sought. They should be given through the normal congregational or conference channels. Persons wishing to send gifts directly to MCC for this undertaking should mail them to MCC, Akron, Pa. 17501 or to one of the provincial MCC treasurers in Canada.

Let's Fight the High Cost of Dying!

Ask the first dozen friends you meet what kind of a funeral they want for themselves and the answers are easy to predict.

"I want a quiet funeral," said a San Francisco man. "I don't care for a lot of pomp." A Pennsylvania farmer: "A very cheap one." A Los Angeles housewife: "I don't care what kind of a funeral I have . . . but it's ridiculous to put your family in hock over it!"

However, many families do put themselves "in hock" over the last remains of a departed loved one. In fact, mortuary expenses for the average American family amount to its third largest expenditure—totaling up \$2 billion annually—even though most plead for unostentatious rites.

Why is the passageway to eternity so cluttered with costly traditions? Are we victims of emotional blackmail by a minority of unscrupulous funeral directors? A consideration of these questions can spare your survivors a lot of unnecessary grief and expense.

Planning ahead is the answer to a sensible order of service and burial arrangement. A pastor was suprised one day when one of his elderly parishioners handed him an outline of her funeral plans on a sheet of paper. "I've sent my family a copy, and I've also paid my bill ahead of time down at the mortuary." When the minister recovered from his astonishment he realized the value of what the woman had done and urged others in his congregation to do the same.

Some churches are reviving the ancient practice of covering each casket with the church's own linen funeral pall, obscuring the distinction between rich and poor. The cover remains closed and a photograph of the deceased rests atop the casket. It is outrageous for the family to be forced to open the coffin or to place a napkin over the face of the still form, while trying not to break down!

I recently phoned my life insurance agent for advice in planning my funeral and was advised first to take out a \$3,000 insurance policy to cover expenses. That did it! Instead I willed my body to a local medical school and have requested a memorial, instead of a funeral, service. Gifts for flowers may now be channeled into evangelistic endeavor instead, to help others dwell with the Saviour in the land of cloudless day and my family isn't forced into expensive choices at the moment of grief.

Can you see through the huge, macabre and expensive practical joke the dismal traders have perpetrated on the American public? As a Christian you've made preparation to live. Now's the time to make a sane, sensible arrangement for dying.

Norman B. Rohrer